

THE
Friendly Instructor;
OR, A *K*
COMPANION
FOR
Young LADIES and Young
GENTLEMEN:

In which
Their Duty to God, and their Parents,
their Carriage to Superiors and Inferi-
ors, and several other very useful
and instructive Lessons are recom-
mended

IN
Plain and Familiar DIALOGUES.

With a recommendatory PREFACE,
By the Rev. Dr. DODDRIDGE.

THE SECOND EDITION.

L O N D O N,

Printed and sold by M. FENNER, at the *Turk's-*
head in *Grace-church-street*; and J. HODGES,
at the *Looking-glass* over-against *St. Magnus-*
Church, London-bridge. MDCCXLI.

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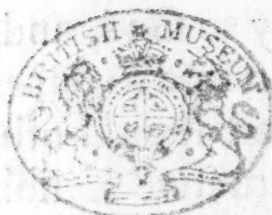
COMPANION

FOR

Young Ladies and Young

Gentlemen

London



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in cloth

IN

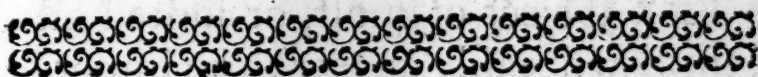
Plans and Families' DIALOGUES

With a supplementary Part, containing
the same in French and Italian

Translated by J. G. Smith

LONDON

Printed and sold by J. G. Smith, 10, Pall Mall, London, W.
and by all the Booksellers in the Kingdom.
Price 6s. 6d.



The Recommendatory

P R E F A C E.

I Have perused these *Dialogues* with so much pleasure, that had the author of them been intirely unknown, I should have wish'd they might have been made publick. But I must desire it with the greater earnestness, as they were written by a Lady with whose valuable character I have been acquainted many years, and who has been long imployed in the education of children, with great wisdom, piety and tenderness, so as to have been instrumental, by the divine blessing, in forming several to a temper and conduct in many amiable instances resembling her own.

THE subject of most, or indeed all, of them will easily appear to be important; the thoughts and expressions, with such little height'nings as must be allowed in all works of this kind, seem to me very natural; and I have the pleasure to assure the reader that the *dialogues* themselves are not intirely fictitious, being generally formed on incidents that really occurred in life, and gave occasion to such kind of conversations as are here represented.

It seems to me a very happy expedient thus to make children instructors to each other. I question not but these *dialogues* will be read with great pleasure by those of the like Age with the persons represented as speaking in them. Their curiosity will be awaken'd, and their attention be engaged, by the variety of the characters, as well as by the little stories which are the foundation of these discourses; and the perusal of them will
be

be an entertainment and reward rather than a labour, especially if two children be employed in reading them together, each taking its proper part. This will give an additional spirit to the dialogue ; will make it yet more easily and distinctly understood ; and under due management it may form them to that free, easy, and lively pronunciation, on which so many of the graces of reading and speaking depend.

I hope the character of this little work, in concurrence with its moderate price, will introduce it into many families ; and I will take the liberty to add, that where ministers catechise the children of their congregations (which I hope is, or will be, generally practised) this book, as well as the new edition of my worthy friend Dr. *Watts's Songs for children*, with the agreeable composures added to it, may make a proper present for such children as distinguish themselves by learn-

vi *P R E F A C E.*

ing their catechisms with diligence and exactness.

I conclude with my hearty prayers, that the divine blessing may so attend the one and the other, that the children of the present age may grow up deeply tinctured with those religious sentiments which are express'd both here and there in their different way with so much ease, spirit, and propriety.

Northampton, June 8.

1741.

P. DODDRIDGE.

To

To those YOUNG ONES, into whose hands the following DIALOGUES may come.

AS your usefulness in life, and happiness after death, has no small dependance on those impressions that are made on your minds in your tender years, and the notions you now entertain, as to sin and duty; no means should be left untry'd that may have the least tendency to promote so valuable an end. And tho' I am sensible (and 'tis with pleasure I mention it) great helps have been afforded to you by much abler hands, yet I am in hopes this attempt will not be altogether useless; having this however to recommend it to you, that 'tis new, which is no small inducement to those of your age to peruse a book when they have no great inclination to read over again their old ones. I hope therefore I shall at least gain a pardon from all that have any hand in your education, for a design to convey instruction to you in so pleasant and familiar a way. And, as I have ob-

served

served this manner of writing is what you in general take delight in, I promise myself your approbation so far, as that you will read it when put into your hands. But I have this further to beg of you, that you will read with due observation, and consider which of the children speaking best suits your character as to temper and behaviour; for tho' I don't pretend these dialogues to be really spoken in the form here presented to you, yet, as I can assert the substance of them, especially the most experimental parts, to be fact from my own knowledge, I recommend them to you as examples for your imitation, that you may raise in your breasts earnest desires of coming up in knowledge and grace to the best there; and then resolve to follow the pattern they here set you of doing what in you lies, to make those you converse with good too. For as nothing tends more to the ruin of youth than the evil councils and bad examples of those they converse with; so 'tis not easy to be thought how much glory might be brought to God, and good done to precious souls, if those of you who have been well instructed, and have been convinced of the worth of your own souls, and the necessity there is of devoting your selves to God in Christ, in order to secure your everlasting happiness, wou'd do the utmost to promote the like serious impressions on your companions.

That

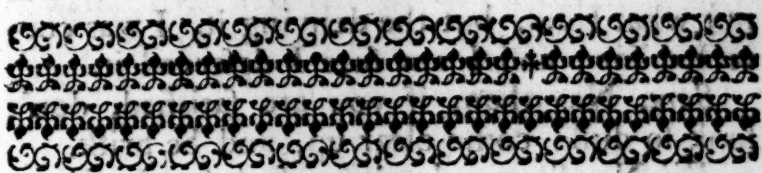
That what is here written may by a divine blessing attending it, be someways useful for the increase of the number of such youth as may be the comfort of their friends, and the ornament of the church, may glorify their Creator here, and be glorified with him hereafter, is the earnest desire of the author, who has near at heart the interest of the rising generation.



T H E

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FAMILIAR DIALOGUES.

DIALOGUE I.

*Between Master Sammy, and Master Billy,
against LYING.*

Sam. **W**HAT's the matter, *Billy*? you look as if you had been a crying?

Bil. My pappa has been angry with me.

Sam. What has he been angry with you for?

Lil. I am ashamed to tell you: I have been very naught indeed.

Sam. Nay, but tell me what it was, I won't tell any body; and you know I tell you any thing you ask me.

Bil. I have told a lye. My pappa tax'd me with a fault I had committed, and I denied it; at last he made me own it, and has corrected me.

Sam. That was a little hard, when he had made you confess, to correct you, without you had done somewhat very bad indeed.

B

Bil.

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Bil. No, that was but a small fault: it was not what I did, but the denying it, I was corrected for; and I am sure I deserved it.

Sam. Nay then, if you are satisfied, don't look so dull: come clear up, and be brisk.

Bil. No, *Sammy*, I an't satisfied, for tho I have no reason to complain of my pappa, I have a great deal to be angry with my self, that I should offend so kind a pappa, and what is worse, make God angry with me.

Sam. No, no, don't be concern'd about that. I have told a lye a great many times, and God was never angry with me, that I know of.

Bil. No, it may be you don't know it, but God is very angry with us when we tell lyes. I never knew so much of it before, but my pappa has told me, what a sad thing it is for children to tell lyes, and shew'd me where *Christ* has said, *that the devil is the father of liars*; and in another place, *that all liars shall have their part in the lake that burns with fire and brimstone*; and is not this enough to grieve me?

Sam. I don't know, I never was concerned about it. My pappa says, that 'tis a very naughty thing for children to tell lyes, but he never told me that God wou'd be angry with me, and that I should be the devil's child if I did; for then I believe I should have been afraid as well as you. But are you sure 'tis true?

Bil. Yes, I am sure my pappa wou'd not have said so, if it was not. Besides, I tell you he shewed it me in the word of God, and made me read to him in the 5th chapter of the *Acts*, how *Ananias* and *Sapphira* were struck dead for telling a lye.

Sam.

FAMILIAR DIALOGUES. 3

Sam. That was sad indeed ! I ought to bless God, that he has not struck me dead then, that have told so many.

Bil. Well *Sammy*, I hope we shall both take heed what we say for the future, and pray to God to forgive us what is past.

Sam. Will God pardon us then, if we don't tell any more ?

Bil. Yes, if we are sorry, and pray him for *Christ's* sake to forgive us ; for my pappa told me, he has said, *who so confesseth and forsaketh his sin, shall find mercy.*

DIALOGUE II.

*Between Miss Charlotte, and Miss Olivia,
on reading the Scripture.*

Char. I came to play with you *Olivia*, this afternoon, if I may.

Oliv. Yes, *Charlotte*, why should you question it ? for I am very glad to see you, and my mamma is always willing to have you here.

Char. I was afraid you had got a task to learn, because I saw you with a book in your hand, that made me say so.

Oliv. No, I was not a getting any thing, I was only a reading a chapter to my self.

Char. You love reading better than I, for I think I have reading enough at school, I don't love to read at home too.

Oliv. Not love to read the word of God, *Charlotte* ! 'tis sad indeed if you don't.

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Char. Yes, I like well enough to read it ; but not at school, and at home too.

Oliv. I read at school as well as you, but I generally read a chapter to pappa or mamma besides, and sometimes to my self.

Char. If you like to read so much, 'tis nothing to me ; but I think you have no great occasion for it, for you can read better than I.

Oliv. No I can't ; but that is not the chief thing I read at home for.

Char. No ! I thought what all children read their books for was to learn.

Oliv. Pray what do other people read for ? don't your pappa and mamma too read the bible ?

Char. Yes, but they read it to mind the sense, which is none of our business till we are bigger.

Oliv. O dear *Charlotte* don't speak so ! what, is it none of our business to know what God has said to us in his word ?

Char. No, not till we are older, for we can't understand it yet : I can't at least, I don't know what you do.

Oliv. Yes, you and I too are capable of understanding something of it, if we read it carefully ; nay, there's my little brother, who is not above five years old, will very often give my mamma an account of what he has been reading at school, and if 'tis any pretty story, will tell her most of it.

Char. Why, is there any pretty stories in the bible ? I love stories dearly, but never found any pretty ones there.

Oliv.

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Oliv. No, that's strange indeed! You might well say you did not understand what you read; but the reason is, because you did not mind.

Char. Yes, I do mind, or else how cou'd I learn to read?

Oliv. You mind to read the words right, but I find, not at all what you are reading about.

Char. No indeed, that's true, for I always thought 'twas what I knew nothing of. But what are the stories about? I should like to mind them.

Oliv. I am sorry to see you so ignorant indeed, *Charlotte*. Were you never taught who was the first man? and who was sav'd in the ark when the world was drown'd?

Char. Yes, I was taught those questions when I was a little baby, and was in my primmer.

Oliv. Well, and don't you remember reading these stories when you was in the beginning of *Genesis*?

Char. No indeed I don't, are they there?

Oliv. Yes, and toward the latter end is all the story of *Joseph* that his brethren sold into *Egypt*.

Char. O, I remember that was in those questions; and there was one about *Daniel's* being put into the lion's den, is that in the bible too?

Oliv. Yes, that is in the 6th chapter of *Daniel*; and in the 3d chapter is the story of the three children in the fiery furnace.

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Char. I'll look these stories, and read them. But pray tell me what others there are?

Oliv. *Charlotte*, there are so many that I can't tell you a quarter of them. In the New Testament, the first five books are full of very pretty ones.

Char. What are they about?

Oliv. I hope, *Charlotte*, your mamma has told you, that *Jesus Christ* came into the world to save sinners; that he was born of the virgin *Mary*; that whilst he liv'd here, he did a great many miracles, made the blind to see, the deaf to hear, the lame to walk, and raised the dead to life.

Char. I don't know; if she has, I have forgot. Is all this in the New Testament?

Oliv. Yes, as also how *Christ* was put to death on a cross, how he rose again in three days, and afterwards ascended into heaven.

Char. Well, I believe I shall love to read these stories; I'll read some every day, and mind more what is read at school.

Oliv. Pray do, and I don't question but you will be pleased with them. But I won't keep you any longer in talk about this, we'll go to play if you please, and have a little more discourse next time I see you.

DIALOGUE III.

Between the same, on reflecting on what is read.

Oliv. You see, *Charlotte*, I have soon return'd your visit, and am glad to find you employ'd as you found me.

Char. Yes, *Olivia*, I have been reading some stories every day, since I was with you; I am glad you put me upon it, for I have been mightily pleased with them.

Oliv. So I thought you would when you said you lov'd stories, and I hope you will consider what use you are to make of them, for 'tis with that design they are written for us.

Char. Dear *Olivia*, I must beg you to tell me how I must do that, for I don't know, but I shall be willing to learn whatever you will teach me, for I find that you have been better instructed than I, and know a great deal more.

Oliv. That I have had good instruction I must own, for my pappa and mamma too has taken a great deal of pains with me, but to my shame may I speak it, I know but little; however I shall be very willing to tell you any thing I do know. And as to what I was speaking of, my pappa has often put me (when I have read a story to him) on thinking what I was to learn out of it, that was particularly suitable to me.

Char.

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Char. Pray make this a little plainer to me, for I don't well understand you.

Oliv. I will if I can. Tell me what story you have been reading now, *Charlotte*, and we'll see what we are to learn from that, and then you will know what I mean.

Char. I was a reading in the 2d book of *Kings*, 2d chap. about the children that mock'd the prophet *Elisha*, and how two she-bears came out of the wood, and tare forty-two of them.

Oliv. That is a very remarkable story indeed; what did you think when you read it?

Char. I thought they were very wicked children, and God shewed how angry he was with them, by letting the bears kill them.

Oliv. That was a very good thought. You remember what they said, don't you?

Char. Yes, *Go up thou bald head, go up thou bald head.*

Oliv. Well, and what made it so wicked in them to say so? for 'tis to be thought 'twas true that the prophet was bald.

Char. I suppose 'twas because they spake it to deride and jeer him; did they not?

Oliv. Yes to be sure they did. They cou'd not think what to say, to express their scorn and contempt of this holy man, and so jeer'd him on account of a natural defect. And sure this should be a caution to all children (who are but too prone to this evil) never to express their contempt of others, by mentioning any natural or accidental infirmity or defect.

Char. I did not think of this use of the story before; but, as you say, 'tis indeed a very com-
mon

FAMILIAR DIALOGUES. 9

mon thing, when we would show our anger against any, to call 'em crooked, hump-back'd, bald-pated, one-eyed, or whatever other imperfection they may have, which this story convinces me is very wrong.

Oliv. It is indeed, and as my pappia told me when I read it to him, I should consider, that 'tis both foolish and wicked. 'Tis very silly to reflect on any one for what he can't help; and 'tis very wicked, as 'tis indeed reflecting on God himself, who made us all, and for wise reasons permitted those defects in nature, or suffered those accidents to befall them by which they came; and the dreadful lot of these children, methinks, should be enough to check us, whenever we find any inclination so much as to entertain a thought of this nature; much rather ought we to turn our minds to thankfulness and praise to our gracious God, who has form'd us so perfect, and preserv'd us from being maim'd or deform'd, by sad disasters.

Char. Dear *Olivia*, I am much obliged to you for giving me these good instructions; and as I have not the advantages of learning as you have, I hope you will be so good as to tell me a little more the next time we meet.

Oli. That I will, most readily. And if you ask me about any thing I don't know, I'll pray pappia, or mamma, to tell me; and pray, my dear, come to see me quickly.

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DIALOGUE IV.

Between the same, on the death of a child.

Char. I have made a quick return of your visit. But what's the matter, dear *Olivia*? what do you cry for?

Oliv. Matter enough, *Charlotte*, my brother *Philander* is dead!

Char. Dead! I am very sorry for that, when did he die?

Oliv. This morning about ten o'clock.

Char. He was well when you was with me last, was he not? pray what did he die of?

Oliv. Yes, but he was took ill the next day; the doctor says 'twas a violent fever.

Char. But pray don't cry so much, you'll make your self sick, and then you'll die too.

Oliv. No, I hope not; for I am afraid I an't so fit to die as he was, I wish I were.

Char. I hope you won't die, indeed I shou'd be very sorry to lose you; but I wonder you shou'd think *Philander* fitter to die than you.

Oliv. Oh, *Charlotte*, he was always a very good child, he took a great deal of delight in hearing and reading good things; he would go by himself to pray every morning and night; and I never remember his making pappa or mamma angry with him but once, and then he went by himself presently to beg pardon of God for his disobedience, and would not rest till he had obtain'd his pardon too.

Char.

FAMILIAR DIALOGUES. II

Char. He was an extraordinary child indeed of his age, but I think you are as good, I am sure I never saw one that knew so much as you.

Oliv. So much the worse for me, *Charlotte*, that I should know so much of my duty, and do it no better; my dear brother that is gone, took care to put in practice what he knew.

Char. So do you, I believe, for I have heard you much commended.

Oliv. No indeed I have not, I have frequently displeased my parents, and often omitted secret prayer, which this dear little creature would reprove me for; and now he is gone, I wish I had minded him more.

Char. Well come, pray don't cry any longer; you may follow his advice now: and I hope this account will do me good, for I am sure I am a great deal worse than you; and if you are not fit to die, what will become of me?

Oliv. I hope God will give us repentance, and forgive our sins, that when we die, we may go to heaven, where my dear brother is gone. For he told us he was going to God, and *Christ*, and bid us not to cry for him, but prepare to follow him; but sometimes I fear I never shall.

Char. I came to learn of you, not to teach you; but I can't forbear telling you of a place I read this morning, which I think is suitable to us, both for direction and encouragement.

Oliv. What is it, dear *Charlotte*? I long to hear.

Char. It is in *Isa.* iv. 7. *Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he*

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he will have mercy upon him, and to our God, for he will abundantly pardon.

Oliv. This is a seasonable word indeed. God grant we may forsake every sin, and sincerely return to him, and then we have his promise of pardon; and if our sins are pardon'd, we may be sure our souls shall be saved.

DIALOGUE V.

*Between Miss Chloe and Miss Dorinda,
on PRAYER.*

Chl. My pappa has given me leave to spend this afternoon with you, if you are not engaged.

Dor. No, *Chloe*, I am no ways engaged, I shall be very glad of your company.

Chl. What book was that you was reading in when I came in?

Dor. A very pretty book, Dr. *Watts's Prayers for children and youth*; did you never see it; here 'tis.

Chl. No, not as I remember. Is all this prayers?

Dor. Great part of it, but here are also some considerations to excite us to the duty, and some directions for the right performance of it.

Chl. And did you ever get any of these prayers?

Dor. Yes, my mainma taught me the infant's prayer as soon as I could speak; then the

FAMILIAR DIALOGUES. 13

the young child's, and now I have learn'd those for children of twelve years old.

Chl. But you are not so old yet, how came you to learn them?

Dor. I am almost; and my mamma has told me the meaning of those words in them I did not understand.

Chl. But I suppose they are longer, and I should not like to get long prayers, and be obliged to say them every morning and night, as I suppose you do.

Dor. Why, *Chloe*! I hope you do not think it a hardship to get any thing that is good, or to be so long imploy'd every day in praying to God. What prayers do you use? for I don't doubt but your pappa has instructed you in your duty, as to praying to God.

Chl. Yes, indeed, my pappa has often talk'd to me about it. When my mamma was alive, I remember I used to say the Lord's-prayer to her night and morning, and after her death a servant was ordered to hear me; but since I grew bigger, that I was not required to say it to any body, to tell you the truth, 'tis very seldom I say it at all.

Dor. I am very sorry to hear this indeed, *Chloe*, and yet you own your pappa has told you of your duty.

Chl. Yes, but I generally forget it.

Dor. Forget to pray to God, for the mercies you want, that's sad indeed! If God should thus forget you, what do you think would become of you?

Chl. Sometimes of an evening I think of it, but when 'tis dark I am afraid to go by my self.

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Dor. I don't wonder that you are afraid if you so seldom pray to God to preserve you, For my part, if I should not commit my self to the protection of God before I lie down, I should fear he would be so angry with me, as to suffer some mischief to come to me before the morning light.

Chl. But my pappa goes to prayer with us, and I don't see any need there is for me to pray besides.

Dor. Indeed, *Chloe*, I am afraid by your talk, that you never prayed in your life.

Chl. Nay, *Dorinda*, now you wrong me, I am sure; what, won't you believe me?

Dor. I make no doubt, my dear, of the truth of what you said; but I believe what you call praying, I don't.

Chl. Nay, I don't know what you mean now.

Dor. I will tell you. I don't call it praying, only to say the words that are in any prayer, or to kneel down whilst the master of the family prays; this you seem to account praying.

Chl. Yes. I don't know what praying is, if this is not. I thought this was what every body call'd praying.

Dor. No, *Chloe*, praying is a work of the heart, and without we send up our desires to God, our prayers will do us no good; for 'tis the heart God looks at in all our approaches to him.

Chl. You talk of what I don't well understand; but I can't think but I have pray'd to God a great many times in my life.

Dor. You tell me when you pray, you say the Lord's-prayer; now I would desire you to tell

FAMILIAR DIALOGUES. 15

tell me, with what temper of mind you have said it?

Chl. What temper of mind! indeed, *Dorinda*, I don't know what you mean, I find you know a great deal more of these things than I; pray explain it to me.

Dor. What I mean is this, when you are saying, *Our father which art in heaven*, do you with awe and reverence think of God as your heavenly father? do you find a desire to love and obey him as a child? When you are praying that he would forgive your sins, do you find a sense of sin, and sorrow for it? So in the rest, do your thoughts go along with your words, or do you only say over what you was taught, and think nothing about it? Likewise, when your pappas is at prayer, do you mind what he says, and lift up your heart to God, desiring from him the mercies pray'd for? Now you understand me, don't you?

Chl. Yes I do, and must confess, that if this is praying, I never did (as you say) pray to God in my life.

Dor. But, *Chloe*, I hope you will not omit it any longer, and that in secret as well as in the family; for *Christ* has commanded us to enter into our closet, and shut our doors, and there pray to our father who seeth in secret; and for our encouragement has promised, that these our secret devotions shall be rewarded openly.

Chl. But my thoughts are almost always on my play, and I don't know how to fix them, as you talk, on good things.

Dor. The harder you find it to fix your mind, the more occasion have you to endea-

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your it ; and I am persuaded, if you would, before you begin, sit down and consider the many mercies you have receiv'd from God, and what you stand in need of, the many sins you have committed, and the dreadful consequences of them, if God should not forgive them, even endless misery ; I say, if you think over these things, you will not need many more considerations to put you into a serious temper ; you will find your self so much concerned in the acceptance your prayers meet with, as will put fervour into your desires. And if you please, I will lend you this book, because I think these prayers are such as you will understand.

Chl. Pray do, and I will get some, and try to use them in the manner you have directed me.

Dor. You will find there better directions than I can give you, and pray God bless them to you.

D I A L O G U E VI.

Between Miss Emilia and Miss Lemira, on keeping the SABBATH.

Emil. If you won't be angry, *Lemira*, I'll tell you of a fault you was guilty of yesterday.

Lem. No, *Emilia*, indeed I shan't, for I know you will do it out of love to me.

Emil. I assure you I do, for my end is, that you may amend without correction ; for I am sure if your pappa knew what you did last night, he would be very angry.

Lem.

FAMILIAR DIALOGUES. 17

Lem. I believe I guess what you mean, but pray tell me.

Emil. I look'd in at the window as I came from church, and saw you imployed very unsuitable to the day. If my mamma had not been with me, I should have spoke to you.

Lem. I thought what you meant, and I wish you had, it would have sav'd my brother and me a severe correction, for my pappa caught us at it; and after laying before us the evil we were guilty of, by profaning the Lord's-day, told us he shou'd give us deserved correction on the morrow, which we this morning had.

Emil. I am very sorry I did not speak to you, but I thought my mamma did not see you, and I was loth she should know. But methinks if it was the first time you had offended on this account, Mr. ——— might have thought it sufficient to convince you of the sin, and reserve the punishment, if you should be guilty again. I remember my mamma did so by me one Lord's-day night, after we came from church: I was got by myself, and very busily engaged in play, when my mamma came into the room, she was very angry with me, and took me up into her chamber, where she turn'd me to, and caus'd me to read those places of scripture wherein God commands us to keep holy the sabbath day; and also, where God speaks of it as the great reproach of a wicked people; that they said, *what a weariness is it to serve the Lord?* and *when will the sabbath be over?* She likewise told me, that if instruction and reproof would not do, she must add correction next time.

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Lem. Well, and was you never guilty of the same fault again?

Emil. Never so far as to be corrected for it. I never set myself to play again. I have not indeed improv'd the time between the publick worship as I ought to have done, in reflecting on what I have heard, in reading or getting my catechism, herein I have too frequently been defective, which I am sensible is an evil, and what I ought to be more careful in.

Lem. Ah! *Emilia*, your mamma, and my pappa, have acted both alike; and herein is the difference, that you were so good and so wise, as to mend with reproofs; and I have been so foolish and wicked, that tho' I have had them frequently repeated, they have had no effect upon me, which, as my pappa told me, oblig'd him to use severer methods with me.

Emil. I am sorry to hear this, *Lemira*, for methinks that's a very disingenuous mind that won't be wrought on without stripes. Don't you know what *Solomon* says; that a reproof entereth more into a wise man, than an hundred stripes into a fool.

Lem. Indeed I must own my self very much to blame. I see my sin and folly, but, alas! so have I done a great many times, and been as angry with my self as pappa has been with me; and yet it may be the next Lord's-day when no body was by, I have done the same, tho' I have been taught that the eye of God is always upon me, and that he takes notice whether I sanctify or profane his day.

Emil.

FAMILIAR DIALOGUES. 19

Emil. I know you have the advantage of good instruction as well as I, and I hope 'twill please God to bless it to you, and that you will never have occasion for a reproof more on this account.

Lem. I hope I shall not, *Emilia.* I give you many thanks for your good advice, and shall be glad of your company often, which I believe will be very serviceable to me; for tho' pappa is a very good man, and takes all opportunities to instruct me, yet you know he has but little time for it, being much abroad. If my mamma had been alive, as your's is, I should have had greater advantages; and, besides, I can talk more freely to you, than to my pappa.

Emil. I shall be very glad to be any ways of service to you, and will be with you as often as I can.

DIALOGUE VII.

Between the same, on a proud and haughty carriage towards INFERIORS.

Lem. I am very glad to see you, I have been wishing for you all the afternoon.

Emil. I thought I saw a little girl with you, I hope I have not sent her away.

Lem. O, that's only a neighbour's daughter that I let come and play with me sometimes when I'm alone; I don't mind sending her away.

Emil.

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Emil. Nay, but pray let her come in again, I would not have her go upon my account, she will be angry perhaps.

Lem. So let her, if she will, I don't care; for to tell you the truth, I don't love she shou'd come, but my pappa has some acquaintance with her father and mother, and he says they are very good people, and she is a pretty civil child, so will have her here often; but they are poor folks, and I don't think her fit company for me: however, as to affronting her, I can't do it, for if I cou'd, I should have done it long ago.

Emil. Lemira, I am loth to be always finding fault with you? but you took what I said last time to you, so well, that I hope I shall not offend you if I am free in speaking again.

Lem. No, *Emilia*, I shan't be angry, for I am sure you speak to me for my good.

Emil. Then indeed, *Lemira*, I am sorry to see so much of a haughty temper as you have discover'd concerning this child. You know pride is very unbecoming as well as sinful.

Lem. I an't proud, not I; but I think it is beneath a gentleman's daughter to keep company with such poor children.

Emil. Then I can assure you I very often act beneath my self, for there's *Lydia*—I suppose you know her, don't you?

Lem. Yes, I think her mother keeps a little shop; I believe I bought some ribband of her once, is it not she you mean?

Emil. Yes, 'tis she, and I can assure you some of the pleasantest hours I spend are in that child's company.

Lem.

FAMILIAR DIALOGUES. 21

Lem. I can't tell what you admire in her; indeed, *Emilia*, I thought you had had a better fancy, I know the girl by sight.

Emil. You know her only by sight, and the mean, tho' decent appearance she makes, renders her contemptible in your eyes; but I know her by intimate acquaintance, and her handsome carriage, good temper, wit, and above all, goodness, renders her an agreeable companion to me.

Lem. I don't know what she may be, but in general, I hope you'll allow it most proper to keep company with such as our selves.

Emil. Yes, I grant 'tis best when we can, to have such for our intimates on this account, because we are most likely to learn of them a behaviour suitable to the rank in which we are placed. But then, when we are with those that are below us, we shou'd treat them with a great deal of civility and kindness; which, by your own account, you have not this child we were speaking of.

Lem. I am civil enough to her, I think; you would not have me carry it to her as if she was a rich man's daughter, would you?

Emil. I wou'd have you behave towards her as a creature of the same rank of beings with yourself; and as considering that 'tis God alone who has made a difference in the circumstances of your parents and her's. But pray, before we go any further, what are her friends? for I thought by the glimpse I had of her, she look'd pretty well dress'd.

Lem.

Lem.

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Lem. Her father was design'd for a lawyer, and I have heard her say, was at *Oxford* for learning; but his father, thro' misfortunes, not being able to maintain him till he got into business, he was oblig'd to seek for a maintenance in a meaner way, and got a place which brings him in hardly enough to keep them. As to her dress indeed, she generally goes neat enough, for her mother was a gentleman's daughter, and she takes pains to have her make as genteel an appearance as she can with what she has, which is chiefly my old clothes.

Emil. Well, *Lemira*, now I think you much more to blame than I did before.

Lem. Why so pray?

Emil. Because, for ought I can find, she came of as good a family as we.

Lem. What if she did? I tell you they are so poor now, as to be glad of my old clothes.

Emil. Then, according to your notion, I perceive if my pappas shou'd lose his money, and grow poor, you wou'd not care to keep me company any longer.

Lem. Yes, indeed I should, *Emilia*; why shou'd you have such a thought?

Emil. Nay, I can think no otherwise, by what you say your self. At first I thought you only meant that you did not like to keep company with the ordinary sort of children; but now I find the chief of your objection lies in their parents not having so much money as your's, and not being able to keep them so fine. Now I wou'd only have you consider how you wou'd like it, supposing your pappas shou'd lose

FAMILIAR DIALOGUES. 23

lose most of what he has, (as many merchants have done) if you found your self slighted and despised on that account, and thought unfit company for any of your old acquaintance; what think you of it, making the case your own;

Lem. I must confess I should think it very hard.

Emil. Then I hope you will see reason to change both your opinion and conduct, and beware of such a temper and behaviour for the future; for the wisest of men has told us, that *pride goeth before destruction, and a haughty spirit before a fall.* And so changeable and uncertain is every thing in this world, that we know not how soon we, who now make so great a figure through our parents prosperity, may by their death, or losses, be reduced to as low a condition as this child now is in; and she may by Providence be raised to the height from which we fell. My mamma has frequently told me of such instances, to teach me humility, and guard me against boasting in what I at present enjoy.

Lem. I am fully convinc'd of the reasonableness of your discourse, and hope, my dear *Emilia*, that I shall think of, and endeavour to follow your good advice.

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DIALOGUE VIII.

Between the same, on SICKNESS and DEATH.

Emil. I was much concern'd when your man came and told me you was so ill you cou'd not come out. I could not be easy without getting leave of my mamma to come and see you.

Lem. That was very kind, *Emilia*, I was so bad last night, pappa thought I should have died; but I am much better to day.

Emil. I am very glad of it, and hope 'twill please God to restore you to health. What do you take?

Lem. I don't know; a great deal of nasty stuff. But my doctor tells me I shall soon be well again if I take it, which makes me do it willingly.

Emil. So you should, and I hope you pray to God to bless it to you.

Lem. What! should I pray to God when I take my physick? I did not think of that.

Emil. If we should pray to God to bless our food, sure we should lift up our hearts to him to bless the physick we take, without which blessing it can do us no good, don't you think we should?

Lem. I believe we should, but indeed I never did. It may be if I had, I shou'd have been well before now.

Emil.

Emil. Don't you know we say concerning any thing, if it is not worth asking for, 'tis not worth having; and sure it don't look as if we thought our health of any value to us, when we never pray to God to restore it, if he has taken it away.

Lem. You say right; I will pray to God to make me well, for I am sure I shou'd be very glad to be about again, and fit to play. If I shou'd be as bad to night, as I was last night, I shou'd be frightened out of my wits.

Emil. I hope you will not: but what wou'd fright you so much if you shou'd?

Lem. Why, now I know pappa thought I would have died: If I shou'd be so again, I shou'd think so too.

Emil. I am sure I shou'd be very sorry if you shou'd die. But what makes you so much afraid of dying?

Lem. What makes me afraid! is not every body loth to die? Who wou'd be willing to leave their friends, and be shut up in a coffin, and put into a grave for the worms to eat; I believe you would not, as much as you seem to wonder at me.

Emil. I can't say but I have been much afraid of death, but on another account.

Lem. Then you have been afraid of dying as well as I; pray what were your reasons for it?

Emil. I fear'd I was not fit to die, and that I must go into everlasting fire in hell, amongst devils and miserable creatures.

Lem. That you had no reason to fear, for
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Emil.

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you was always a good child, and none but wicked children go to the devil.

Emil. No, *Lemira*, you are much mistaken. I never was left to commit such gross sins as some children are guilty of; but we were all born with inclinations to that which is sinful, and I have too much follow'd these sinful desires in many instances, which made me justly fear the wrath of God due to sin.

Lem. I don't know, as to that I never had any fear about it; for I thought as I was not so wicked as a great many children be, I should go to heaven: and yet I always took you to be a great deal better than me, so that I can't but wonder you shou'd have such thoughts of your self!

Emil. O, *Lemira*! 'tis not sufficient for our salvation that we are better than some other children; that we don't tell lies, steal, take the name of God in vain, play upon the Lord's-day, and such gross acts of sin; these you know we are restrain'd from, and were we guilty of, should be corrected for by our parents, which many of these poor children are not, but are it may be encouraged in by the example of their parents; and therefore, in these things, 'tis not that we are so much better than they, as that we have the happiness of a better education, which makes the difference; that our friends take more care of us, or else 'tis to be fear'd, in most of these things, we shou'd have been as bad as they. We have the same corrupt nature in us to dispose us to evil; and, you know, as to playing on the sabbath, we have

have both been guilty, and shou'd perhaps have run much greater lengths, had we not been restrain'd.

Lem. That's true, I remember very well what you mean, and must own, that notwithstanding all pappas reproofs, and your counsels too, I should have gone on, had not the fear of severe correction hinder'd me.

Emil. Then I hope you are convinc'd 'tis not enough to have the character of good children, that we are better than some others, when this is chiefly owing to our better instruction.

Lem. In part I am, but want to know who are the good children in your account.

Emil. They are such as not only keep from these grosser sins, but whatever else they are taught is displeasing to God; who are desirous to do whatever they know he requires of them, and with their whole hearts give up themselves to God in *Christ*, sensible of, and sorry for their past sins, applying by faith to the blood of *Christ* for the pardon of them; and who resolve, by his grace, they will serve him all their days. These, and these only, can be call'd good children in the sense I mean.

Lem. But I don't know any children, except your self, that are thus good. What, do all others go to hell when they die?

Emil. After they are come of age to be capable of knowing the difference between sin and duty, and have been instructed in the way of salvation by *Christ*, if they do not apply to

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Christ for pardon and grace, and make it their constant endeavour to forsake sin, and keep the commandments of God, I can see no hope for them: For our Saviour expressly says, *Except ye repent, ye shall all likewise perish*; and that he *who believeth not on him, is under the wrath of God.*

Lem. Oh! what shall I do then! I have not been one of these good children you talk of; and if I shou'd grow worse and die, what will become of me?

Emil. Don't be affrighted, *Lemira*, I did not speak to terrify you, but to put you upon making a speedy preparation for death. *Christ Jesus* is ready to receive all who come to him, and has promised those who seek him early shall find him.

Lem. Well, methinks I see things quite otherwise than I did before. I am sensible I am a sinner against God, and as such have deserv'd to go to hell; and I can't but admire at the goodness of God, in sparing me when I was so bad, and giving me time to repent.

Emil. 'Tis a mercy you ought to be very thankful for, and I hope will be careful to improve; which that you may, I pray God carry on the convictions now made on your mind to a full resolution to give up your self to him, through *Christ* the only redeemer. I must now leave you, and hope you'll be well enough to come and see me.

Lem.

FAMILIAR DIALOGUES. 29

Lem. Dear *Emilia*, I thank you for your good advice and kind wishes, and you may be sure the first visit I make will be to you.

D I A L O G U E IX.

Between the same, on the Peace of Mind in the near Views of Death and the Grave.

Emil. I am very sorry you are confin'd still, *Lemira*; I hop'd for the pleasure of seeing you at our house before now.

Lem. I am very ill indeed, rather worse than better; and I must expect to be worse still, for I find the doctor thinks I am in a consumption, and shan't live long.

Emil. No, I hope not, *Lemira*; for I should be sadly griev'd if you shou'd die.

Lem. As to that, I am now very easy; for I trust I have been inabled by the grace of God to repent of my sins, and believe in *Christ*; and now I can submit with chearfulness to the will of God, whatever it shall be. I hope, if it shall please him to restore me, I shall be inabled to spend the residue of my days in his fear, and to his honour and glory; or if he shall see meet to remove me hence, I trust he will receive me into his glorious kingdom above; the prospect of which happiness has overcome all those fears of death I talk'd to you of, and made me think of it with pleasure.

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Emil. O *Lemira*! I cannot express the delight and joy it raises in my breast to hear of this happy alteration in the temper of your mind. Pray how long have you enjoy'd this satisfaction?

Lem. I ought to hide nothing from you, to whom under God I owe so much, even my comfort here, and happiness hereafter: and therefore I will give you as particular an account as I can. After you was gone, I spent most of the evening in thinking over what had past; nor was our conversation out of my mind long together all the next day. The concern I was under was so great, that I believe it had no small influence on my health. That evening I was took exceeding ill, and my pappaperceiving me very dull, thought company might divert me. He sent for *Lucy*, the child we had the discourse about; and tho' I have lik'd her much better, and carried it more kindly to her since, yet I was not pleas'd at seeing her come in, for I wanted you to speak my mind to, or somebody that might give me suitable advice, which I little thought her capable of doing, but so it proved.

Emil. Well then I hope your sentiments about her are now entirely alter'd.

Lem. Alter'd, *Emilia*! I love her as if she were my sister: I am hardly ever easy without her; I was very sorry she cou'd not be here this afternoon, till I saw you come in; who, I assure you, are the only person whose company cou'd make up the loss of her's, for I think she knows almost as much as you.

Emil.

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Emil. That she may soon do, and more too, for I know very little considering the advantages I have had; and perhaps *Lucy* may have had as good instruction as I.

Lem. Her parents have taken a great deal of pains with her; and she has been as diligent to improve by their instructions, as you will see by what I shall tell you. Just after she came in, I was so bad that I could not forbear crying; at which she seem'd much concern'd, and begg'd me not to cry, because that would make me worse. Oh! *Lucy* said I, if you felt what I feel, you would cry too; for indeed the distress of my mind was greater than the pain of my body, which made me that I cou'd not contain my self. *Lucy* then ask'd me where my pain was: I did not answer her presently; but said softly, Oh! what shall I do! what will become of me! She overheard me, and said pray don't be so much concern'd, I hope 'twill please God to spare and recover you; but if not, if he takes you to himself, that will be better than living here. O but *Lucy*, said I, I am not fit for death. But, replied she, don't you know that God is rich in mercy to all that call upon him; and if you pray in sincerity to him, he will bestow that grace on you, that will make you meet for glory. When I found she talk'd so like you, it encouraged me to be free with her; and I told her part of our last discourse, and what had past in my own mind since the fears I was under, with the reason I thought I had for them; to which she replied, that she was glad

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glad to find I had such a sight and sense of sin ; and though there was the greatest reason to mourn for our sins, there was none to despair on their account, since *Christ* had invited every one who was weary of their sins and burden'd under them, to come to him and he would give them rest ; and can we indeed think that *Christ* came down from heaven, and laid down his life to save his people from their sins, and yet that he will reject those who come to implore his assistance ? But, said I, how can I think that *Christ* will accept of me who have been guilty of so many sins ? I have play'd upon the Lord's-day, disobey'd my pappas, and hardly ever prayed to God ; what can I think will become of so wicked a child as I, but to go to the devil ? To which she replied, are you not heartily griev'd that you shou'd so often offend God, and your pappas ? And don't you now resolve by the grace of God, that if he shall spare your life, you will endeavour to perform your duty better ; that you will according to God's exhortation by the prophet *Isaiah*, ch. i. 16, 17. *Cease to do evil, and learn to do well ?* O yes, said I, if I know my own heart, you have spoke it's sincere desires. Methinks I would do or suffer any thing rather than offend God as I have done. Well, said *Lucy*, since you are brought to such a disposition, hear what God says in the next verse of that chapter, and think 'tis you he thus speaks to. *Come and let us reason together—Tho' your sins be as scarlet, they shall be white as snow ; though they be read like crimson, they shall be as wool.*

Emil.

FAMILIAR DIALOGUES. 33

Emil. She applied herself in a very suitable manner to you indeed, and with a great deal of judgment; pray what effect had it upon you?

Lem. Those last words seem'd as if they were indeed spoken by God himself to me; they were impress'd with such power on my heart, as in an instant dispell'd all my fears, and caus'd me to rejoice in him, as a God pardoning my iniquities for the sake of my dear redeemer. I could not forbear expressing the joy I felt in my soul at this discovery of the love of God, in *Christ*, to me, which *Lucy* was not a little pleas'd to hear; and said a great deal more than I can relate to you, to strengthen and confirm my hope and trust in God; and she is daily finding me out some promise or other, which she thinks suitable to my present case, to support me in this time of affliction, and raise me above the fear of death. Thus, my dear *Emilia*, I have given you a large account of the happy change which I trust is wrought in me, and how you and *Lucy* have been made the means of it.

Emil. God is sometimes pleas'd to work by the most unlikely means, to display more fully his own power, that all the glory may redound to him, to whom I trust you do ascribe it. And as nothing is too hard for almighty power, I hope He who has forgiven your iniquities, will also heal your diseases, that you may live a monument of his grace, and an instrument of promoting his glory.

Lem. I know God can restore me, but as there is little room to think of life in my case,

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I chuse rather to turn my mind from this to the other world, and take a view, tho' 'tis but a glimmering, of the glory of the heavenly state, in order the more effectually to reconcile me to a departure hence; and when I think I shall be freed from sin, and freed from sorrow, and be for ever in the presence of God my father, and *Christ* my dear redeemer, methinks I am rather desirous than loth to leave this world, and whatever is dearest to me in it.

Emil. Indeed death in this light must appear more the object of desire than dread; for he is to the good only a kind messenger sent by their father to bring them into his presence. And though the body must lie for a while rotting in the grave, yet that we are assur'd shall be raised again, and made like to *Christ's* glorious body, when he shall come to judge the world.

Lem. It shall so, and in the mean while will feel no pain as it does now; so that there appears nothing at all shocking to me in this. I can commit this flesh to the grave in a firm belief of a joyful and glorious resurrection to everlasting life.

Emil. It rejoiceth me to find you thus got above the love of life, or the fear of death. But the thoughts of parting with you almost overwhelms me, and I don't know how I shall bear the separation when it comes.

Lem. Nay, *Emilia*, I hope you that have taken so much pains to instruct me in my duty, won't want to be put in mind by me of the reasonableness of submitting to the will of God;

God; and as to parting, methinks the unspeakable gain 'twill be to me should be sufficient to make you willing. Besides, in a little time you will follow me, and then we shall meet never to part more.

Emil. I hope these considerations will in some measure reconcile me to such a providence; but yet I cannot but with submission beg for your restoration: and, in the mean time, pray God continue to support and comfort you with those consolations of his which are not small. But I fear you are spent with so much talking, and I have exceeded my time, I must therefore, dear *Lemira*, bid you adieu.

Lem. Pray God bless you, my dear *Emilia*, and grant that if we should not see each other again here, we may (as I doubt not we shall) have, for this sorrowful parting, a joyful meeting in the mansions of glory above.

D I A L O G U E X,

Between the same, on Recovery from Sickness

Emil. O my *Lemira*, with what pleasure do I see you again, and so finely recover'd!

Lem. Since it has pleas'd God to call me back, there is no one the sight of whom cou'd afford me an equal joy; but you won't be angry if I tell you that I hop'd e'er this to be engag'd in better company.

Emil.

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Emil. No, my dear, far from it; I rejoice in that grace which was so brightly display'd, in not only carrying you patiently and courageously through sickness, pain, and the near views of death; but also filling your breast with ardent longings after an admission into those blissful regions which the eye of faith took so delightful a view of. But I trust 'tis in much mercy your time is lengthened out; and I hope you not only with submission, but thankfulness, fall in with the allotment of Providence herein.

Lem. Indeed I can't say at first I did; it was no small damp to my mind to think of coming back into a world where I knew I should be always sinning and frequently suffering, when I had hop'd to be admitted into those pure and peaceable abodes, where I should neither sin nor sorrow more. But *Lucy* coming in, soon suggested such considerations as brought my mind into a more suitable disposition.

Emil. 'Twas no small comfort to me in my unwilling absence from you, to think you had so able and kind an assistant.

Lem. She was made exceeding useful to me indeed; and I hope I shall never forget the obligations I am under both to you and her, whom it has pleased God so remarkably to own in your kind endeavours for my spiritual and eternal welfare. And as I no less need the assistance both of your prayers for, and advice to me now, in order to a right improvement of the new life I have receiv'd,
I doubt

I doubt not you will be equally ready to grant it.

Emil. You may depend on any assistance I can give you; and though I am not capable of directing you in a work of such importance, and of so large extent, as it really takes in all your future conduct, I am writing you some heads of discourses I heard on the subject of sickness and recovery, which I believe will be of no small use to you.

Lem. That is very kind indeed, *Emilia*. *Lucy* yesterday brought me some remarks she had been reading on the parable of the labourers in the vineyard, which I was much pleased with; and particularly this observation, that each one that was called in, did some work, though the length of time they labour'd was unequal. From whence this thought arose in my mind; I trust my Lord hath call'd me, not only by his word, but by his spirit and grace; but how unreasonable was it to expect that I should receive my penny who had not wrought one hour? It certainly therefore becomes me to inquire what is the work allotted me, and with vigour to set about it.

Emil. A very just observation; for we are not sent into our Lord's vineyard to squander away our time in wantonness and play, nor to waste it in sloth and negligence, but every servant there has his proper work assign'd, suited to his age and capacity.

Lem. But here again I am at a loss; for tho' I trust I find a sincere and earnest desire to lay out my time and all my powers in the service

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and for the honour of that God who has laid me under such strong obligations to him, and to whom I have solemnly devoted all I am, and have, yet I think my self incapable of doing any service, and this gives me no small uneasiness.

Emil. No, *Lemira*, young as you are, you are capable, and by the divine assistance and blessing, will I doubt not be render'd very useful in your place. You have a large acquaintance, and as it has pleased God to convince you by experience that he will sometimes own and honour with success the weakest endeavours to serve him, this strengthens your obligation to a like attempt, and ought to be a sufficient encouragement to you to set about the work with chearfulness and vigour.

Lem. You say right, but alas! unskilled as I am, how shall I go about a work of this nature? I can't but own I have often thought with no small degree of pity and compassion of this or the other of my young friends; and often wish'd, and I trust sincerely prayed, that God would open their eyes to see their need of a Saviour, the worth of their immortal souls, and the value of that time they so carelessly trifle away. I have long'd to have them taste those most noble pleasures which would render all their vain amusements mean and contemptible in their eyes: but you know most of them are my superiours in rank, and older than I, and I fear I shall not have courage to apply to them, and shou'd expect only derision in return.

Emil.

Emil. Let but your breast be fresh warm'd with such thoughts as you have now mentioned, when you come into their company, and join herewith the full conviction of your duty in this case, and I am persuaded these sentiments will overcome all your backwardness, and even force open your mouth in the cause of God, and for the benefit of those you converse with; as to the event, when we have discharged our duty, we must leave that with him who has all hearts in his hand. But this I can assure you, that I have seldom known a serious and affectionate application fail of some success; it has been attended with and left such a conviction on the conscience, as hath raised esteem instead of aversion, even where it hath not been the happy means of changing the heart and life. But tho' it should in any instance produce the effect you fear; think, my dear *Lemira*, how you can take up your cross and follow your redeemer, (as every true christian professes it his resolution to do) if you can't stand the brunt of a profane jeer or impious scoff: this has had no small weight with me.

Lem. You silence indeed all my objections, but still I am at a loss how to begin; and I think a good deal depends on the manner of introducing a discourse on such subjects.

Emil. It does so, especially with such as the greatest part of your acquaintance are; but herein I am too unskill'd myself, only wou'd advise you to ask, and you may hope to receive, that wisdom which is profitable to di-

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rect. But where a speedy entrance on serious discourse might have seem'd too abrupt, or to intrench on the rules of good breeding or modesty, I have found my account in engaging them insensibly almost on such subjects, by repeating some verses; first it may be on moral, and then divine subjects, and so from some hints in them took occasion to begin a discourse; and I think you can say a great many verses.

Lem. Yes, and a great many more since I saw you, for *Lucy* was continually bringing me one copy or other that she thought suited me, one of which I have brought with me; she gave it me but yesterday, so I can't say it perfect.

Emil. Pray my dear read it.

Lem. 'Twas made by a reverend and pious friend of theirs in the country for a young lady; and he being in town, *Lucy* got me a copy of it. 'Tis a thought on recovery from dangerous sickness, in which much of the presence of God had been experienc'd.

I.

My God, thy service well demands

The remnant of my days:

Why was the fleeting breath renew'd,

But to renew thy praise?

II.

Thine arms of everlasting love,

Did this weak frame sustain;

* *When*

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* *When life in purple torrents flow'd
From every sinking vein.*

III.

*Thou when the pains of death were felt,
Did'st chase the fears of hell;
And teach me with my quiv'ring lips,
Thy matchless grace to tell.*

IV.

*Calmly I bow'd my fainting head
On thy dear faithful breast;
Pleas'd to obey my father's call
To his eternal rest.*

V.

*Into thy hands, my Saviour God,
Did I my soul resign;
In firm dependance on that truth
That made salvation mine.*

VI.

*Back from the borders of the grave
At thy command I come;
Nor wou'd I urge a speedier flight
To my celestial home.*

* The lady's illness was a vomitting of blood, attended with the most violent symptoms.

VII.

*Where thou determin'dst my abode,
There would I chuse to be ;
For in thy presence death is life,
And earth is heaven with thee.*

Emil. Did you not tell me otherwise, I shou'd think they had been made on you.

Lem. They are extremely suitable. Methinks when I read them, it brings me back to my sick bed, and almost renews both the sorrows and joys of it. And I hope this frequent review will be a means of keeping up those lively affections which I find but too apt to cool, as I come more into the world again.

Emil. We can't indeed be too much on our guard against the intanglements of a vain world, a tempting devil, and our own treacherous hearts ; but our kind Redeemer has promised that his grace shall be sufficient for us, and his strength shall be made perfect in our weakness. Thus aided, thus strengthen'd, you and I may go successfully thro' every duty, and comfortably thro' every trial, till our work is over, both in doing and suffering the will of God, and we shall receive the end of our faith and patience, even the compleat everlasting salvation of our souls.

DIALOGUE XI.

*Between Miss Philomela, and Miss Orinda,
on Diligence, and Obedience to Parents.*

Phil. I was in hopes I should have seen you yesterday, *Orinda*, you talk'd of coming.

Or. Yes and wou'd fain have done it too, but my mamma would not let me. I ask'd her a great many times; at last she told me, that if I ask'd her once more, I shou'd not go this month.

Phi. What was the matter? I hope your mamma is not afraid that I shou'd teach you any thing that is bad.

Or. No, 'Twas not for that indeed, for my mamma often praises you to me, and tells me that 'tis a great favour that you will accept of my company, as I am so much younger than you; but to tell you the true reason, it was because she wou'd make me finish some work I was about.

Phi. If it was wanted, that was a very good reason, and you shou'd not have desir'd to go out.

Or. No, it was not wanted; but to tell you the truth, I shou'd have done it above a week ago. And so my mamma said, because I had been so idle, I should not go out till it was done.

Phi. Nay then, to tell you the truth, *Orinda*, I think your mamma serv'd you very right,
I am

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I am sure mine wou'd have done the same. But then I hope you can come to day.

Or. No, I can't. For I was so vext at not going, that I cou'd not work; so that 'tis never the nearer being done for my staying at home.

Phi. I am sorry you shou'd give me an account of your self so different to what I always took you to be.

Or. Why *Philomela*? What do you mean?

Phi. I thought you had been very dutiful to your parents, and very diligent; in both which, I find by what you say, you are very defective.

Or. I don't think I am undutiful indeed; if I had slipt out (as I cou'd have done) and come to you, then you might have tax'd me with being undutiful.

Phi. That would have been disobedience in the highest degree. But you own you was so out of temper, that you did no work; this proceeded from disobedience.

Or. How can that be? I did not speak unhandfomly to mamma, I kept it to my self.

Phi. That is as much as to say, you thought what you knew was not fit to speak, which is disrespect to our parents, that God sees and takes notice of, tho' we hide it from them; and tho' you did not speak unhandfomly to your mamma, I think you did very unhandfomly by her, when she kept you at home to finish your work, not to do it, which was in effect telling her, she should be ne'er the nearer for keeping you; and you know, we say actions speak louder

louder than words; and whatever you think of it, 'tis indeed disobedience not to do whatever your mamma wou'd have you, cheerfully.

Or. I did not omit doing of it because I wou'd disobey my mamma, but because I don't love work.

Phi. Whether you love it or not, you ought to do it in obedience to your mamma.

Or. I can't think what my mamma wants me to do so much work for; I think 'tis enough for poor children to work, that must help to keep themselves.

Phi. Now herein you show your want of that honour and respect you ought to have for your mamma, by wondering at her conduct, and in effect blaming her for it; as though you were more capable of judging what is proper than she. Don't you think she loves you?

Or. Yes, to be sure she does? what makes you ask me such a strange question?

Phi. Truly (my dear) I think it no strange question; for by your talk one must imagine, either that you have more sense than your mamma, to know what is best for you; or, that if she knows better than you, she don't love you well enough to consider your good.

Or. No indeed I don't think so, but as I tell you I don't love work; and one can't do much of what is so very disagreeable as work is to me.

Phi. I can't say I am very fond of work any more than you; but I am willing to do it to please my mamma, and she has often made
me

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me to read those places in the *Proverbs* which speak against idleness, and recommend diligence. Besides, my mamma has told me of some of her acquaintance, who, when they were children, were as unlikely as I to want to work for their living; and yet, (some by the death of parents when they were young, others by losses or bad husbands) were reduc'd so as to be forced to maintain themselves; and then they thought they could never be thankful enough to their parents for bringing them to work young, and giving them such learning, as inabled them to get their living in a genteel and creditable manner. Whereas, without these qualifications, they must have been obliged to submit to some of the meanest and most laborious imployments, and hereby have been sorted with the lowest ranks in life. Now what think you of this, *Orinda*?

Or. Indeed I don't think about it. My mamma has often told me such things, but I don't mind them; I know she does it only to make me work hard, and mind my *French* and writing.

Phi. I suppose indeed that this is her reason for talking thus to you, and I think 'tis a very good one; I am sorry it has had no better effect on you; I am sure I have been more diligent in every part of my learning, since I was convinc'd that my duty to my mamma, the word of God, and the uncertainty of every thing in life, all agree to require me to make the best improvement I can of the liberal education my parents are so kind to give me.

Those

Those children who do not, act both very foolishly for themselves, and very undutifully and ungratefully to their parents.

Or. I must own there seems to be some reason in what you say; but yet I can't think my self very undutiful, because I do any thing pappa or mamma wou'd have me, except in this; and I do learn too, tho' not so fast as they would have me.

Phi. No, I hope you don't deserve the title of a very undutiful child; but we shou'd not be at all guilty of this sin: for don't you know we are commanded by God, to obey our parents in all things, except they bid us do what is sinful, which I am sure yours nor mine will not. And therefore, *Orinda*, I can assure you, every time we don't readily fall in with their pleasure, every time we neglect doing what they bid us, whether in one instance or in another, we so often are guilty of breaking this command of God, and thus draw down his anger upon us, as well as theirs. And I have heard it observed, that no sin is so frequently punished in this world, as disobedience to parents; and no duty so commonly rewarded by God here, as a dutiful behaviour. I beg therefore, dear *Orinda*, that you will seriously consider these things; to which I will add, we have not only the commands and threatnings of God to excite us to the duty, and awe and restrain us from a contrary behaviour, but we have also promises to encourage us, and the examples of good children in all ages, to stir us up to an imitation of them. Above

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bove all which, is the bright example of our dear redeemer; who though at twelve years old he was capable of conversing with the learned doctors to their wonder and astonishment, yet as a child went home with his mother at command, and we read that he was subject to his parents. Now surely we can have no excuse for not submitting to our parents, when he, the blessed *Jesus*, who was able to instruct his, would yet yield a most submissive obedience to them. You may read the story, *Luke*, chap. ii. towards the latter end.

Or. I am convinced that I have done wrong, and justly offended both God and my Parents, and I promise you I'll try to amend. I'll go to work hard, and then I believe I shall have done to day, and if I have, I know my mamma will let me come and see you to morrow.

Phil. Pray do, I shall be very glad to see you, for indeed I have a great kindness for you; and I hope you won't take any thing ill that I have said, for 'tis purely out of love to you, that I have been so free.

Or. Philomela, I shou'd be very ungrateful if I did. I think my self much oblig'd to you for the pains you have taken with me to make me sensible of my fault. I shall love you the better for it, and be more desirous of your company than ever, now I find you both so able and willing to give me instruction and advice.

DIALOGUE XII.

Between Miss Phillis, and Miss Myra, on a suitable Behaviour in the Worship of God.

Phil. What's the matter that you who was wont to be so brisk and gay, look so dull and dejected? you ben't sorry I am come to see you, be you? if you are, I'll go again.

My. No indeed, *Phillis*, your company I always took pleasure in; but I am uneasy, and have reason enough to be so.

Phil. Why, have you been corrected for some fault?

My. I have not been corrected, tho' I must own I deserv'd it; for the reproofs I have had, have fully convinc'd me of the heinous nature of my offence.

Phil. Pray what is it you have done, that you thus condemn your self for?

My. Nay, I can't blame my self too much, and so I believe you will say when I tell you, I have been guilty of wanton and very irreverent behaviour in the worship of God; and what greatly adds to my crime is, that I have frequently had the evil of it laid before me, and been corrected for it too, and yet have several times offended herein, both in publick and family duties.

Phil. If the case be so, *Myra*, I am very glad

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to see this concern in you, and that you are at length brought to some sense of your guilt; for I must own such a behaviour calls for deep repentance, and I hope you are griev'd both for the sin and shame.

My. I hope I am. I am sure I have reason to be ashamed that at my age, and under the instructions I have had, I should behave so as to be taken notice of, either in the church or in the family. But when I consider it as a sin against God, it fills me with fear lest he shou'd, as he justly might, avenge himself on such a profaner of his name, and trisler in his worship as I have been.

Phil. Indeed there is the greatest reason to guard against an unbecoming behaviour in the worship of that God who is great, and greatly to be fear'd, and who has told us he will be had in reverence of all them that draw nigh to him; and I hope as you seem so sensible of your sin, you will earnestly implore pardon, and not only confess, but forsake, since 'tis only to such as so do, the promise of mercy is made.

My. I hope I shall; but indeed, *Phillis*, I am of so giddy thoughtless a temper, that when I take up a resolution of amending, I break thro' it the next temptation that offers.

Phil. You have then the more need to implore the aids of divine grace to fix and confirm you in your good purposes. And if you please, I will give you a few directions that were given me, and which I have found of great advantage.

My.

My. Dear *Phillis* tell me them, for I shall be glad of any assistance you can give me.

Phil. I was advis'd to consider before I engaged in duty, what it was going to engage in. A religious duty. A work of all others, the most important I can be employed in, on my success in which my everlasting happiness does depend. Again, that I should think who it is I am to have to do with in every part of worship, and that is the great God, the maker of heaven and earth. In prayer, I am pretending (at least) to be speaking to him, confessing my sins, and begging pardon for them, praising him for those mercies I have receiv'd, and praying him to bestow on me those I want: In hearing, God himself is speaking to me; for so far as what the minister says is agreeable to the word of God, so far 'tis God himself speaks to us by him. And if it is very unbecoming, when our parents, governess, or any of our superiors speak to us, to take no notice of what they say; certainly it must appear much more absurd, when our heavenly Father is declaring his will to us, and letting us know what he expects we shou'd do, to manifest by our behaviour to all around us, that we show no regard to him, are all the while taken up with trifles, if not worse. Another, which is the last direction I shall recommend to you, is always to keep in such posture as may have the greatest tendency to compose you to seriousness; especially to set a guard upon your eyes, which are the great inlets to such unsuitable thoughts

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as are a temptation to wanton and irreverent carriage; for where there is a wandering eye, I believe there is seldom a fixed thought. I suppose the design of hiding the face with a fan in prayer, so generally used, is, that the eyes may be kept from all surrounding objects, and either closed, or turn'd upwards towards heaven, whilst we are invoking the God of heaven; and in hearing, the keeping the eye fix'd on the minister, would have a great tendency to keep up our attention to what he says, and is on that account very proper, as also that good manners require our turning towards, and looking on our superiors, whilst they are giving us their instructions.

My. I thank you very kindly, *Phillis*, and I hope I shall remember these directions, and assure you I'll try to put them in practice, and next time I see you, will tell you my success.

Phil. Pray do. I believe my time is near expir'd; but before I go, I'll say you some verses that were made on trifling in the worship of the great God, by a pious and ingenious minister, for the use of children; if you like them, I will write you a copy.

I.

In God's own house for me to play

While Christians meet to hear, and pray;

Is to profane his holy place

And tempt th' Almighty to his face.

II.

*When angels bow before the Lord,
And devils tremble at his word;
Shall I, a sinful mortal dare
To mock, and sport, and trifle there?*

III.

*His wrath might strike my guilty head,
His fire from heav'n might lay me dead,
And send my careless soul to dwell
Amidst the gloomy flames of hell.*

IV.

*When death the king of fears shall come
To call me to my latest home,
The thoughts of such a shameful part
With bitter pain may pierce my heart.*

V.

*Great God, compassionate and mild,
Forgive the follies of a child;
Teach me to pray, and mind thy word,
That I may learn to serve the Lord.*

My. I shall be much obliged to you if you will write them for me, for I am sure they are very suitable; and I suppose it was some such naughty child as I that occasion'd the gentleman's making of them.

Phil. I believe it might; I know not the effect they have had, but heartily wish they

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may be a means of impressing with the greatest seriousness in worship all those young ones into whose hands they come. Adieu, my dear *Myra*, I hope to see you soon at our house.

DIALOGUE XIII.

Between the same, on remembring what we hear.

My. I am as good as my word, *Phillis*, I came to night on purpose to tell you what good your instructions have done me, and the verses you sent me, which I have got by heart.

Phil. I shall be very glad to hear that I have been any ways serviceable to you.

My. When you was gone, I wrote down the directions you gave me, because I know I have a very bad memory, and I have read them over and over, and endeavoured to think of them and put them in practice, both in publick and family worship; and I have found my self much less disposed to any unbecoming deportment; and last Lord's-day I remember'd more than ever I did in my life.

Phil. I don't wonder you remember'd more, for the occasion of young persons not remembering, is generally inattention; and indeed how shou'd they remember what the minister says, when they are thinking on other things

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things most of the time? so that they but seldom take notice enough even to hear the words, much less to retain them.

My. I believe indeed what you say is true; though I used to think it excuse sufficient for me, that I had no memory, and therefore thought it very hard that an account was required of me.

Phil. So did I, two years ago; for I had not been us'd to mind, and when I must tell something, or have anger, I used to get a place of scripture or a sentence or two of some of the bigger ones, that I might have somewhat to say to my governess, and this I thought enough. But when it pleased God to set home the instructions I had on my heart, and I began to see my own concern in the word preach'd, I soon heard in another manner; then I attended diligently to find out what in the discourse was most suitable to me; and from that time I found it no difficulty to give some tolerable account of a sermon.

My. You have to be sure a much better memory than I; for as to a tolerable account of a sermon, I shall never be able to give it, and therefore with my mamma would not ask me.

Phil. Don't say so, *Myra*, for I can assure you I am very thankful that an account was required of me; for till you have tried a while, you can't conceive how much your memory will improve by using it.

My. But I shall never be able to tell any thing in order, I am sure; and I am too big
now

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now to say a few proofs, and a sentence or two like a little child. I suppose you can tell some heads, can't you?

Phil. Yes, *Myra*, when they are not very long, I can commonly tell most of them.

My. So I thought, and if I could do so, I should like to do it very well; but that I never shall.

Phil. I don't at all question your doing it in a very little time, if you go on to attend diligently; for hereby your knowledge will increase, which will be a great help to your memory: and above all, if you once come to be thoroughly sensible how nearly you are concern'd herein, this will impress on your memory, as well as heart, what you hear. And as to the method, as you have the advantage of being instructed herein, you'll soon come to understand it, which is one great benefit we receive by being examin'd; for I have heard a great many people lament it, that they were not put into a method of remembring when they were young, and speak of it as the reason why they cou'd never give a regular account of any discourse; therefore let me beg you to go on with diligence, and you need not fear succeeding.

My. You give me some hope indeed; I'll try, and see if I can remember more next day.

DIALOGUE XIV.

Between the same, on the Use to be made on what is heard.

Phil. Well, *Myra*, I hope you were as good as your word, and gave a diligent attention to what you heard yesterday.

My. I have endeavoured it, but I am so giddy, 'tis hard for me to fix my mind; and my memory I am satisfied is bad, say what you will.

Phil. But I hope you remember'd a little more than you did last day.

My. Yes indeed so I did, my mamma praised me very much.

Phil. Then I think you have sufficient encouragement to go on. Pray did you not think *Mr. —* very excellent.

My. Yes, I thought he was; I was much affected with some passages in the sermon.

Phil. Pray what were they?

My. I can't give you a good account, but it was in the use of examination, and also when he was pressing the exhortation in the text.

Phil. He was very affectionate in that part; and I hope, as you took particular notice of it, you according to his direction put the question to your self, whether you have heard the voice of *Christ* in the gospel or not.

My.

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My. I can't say but I had some thoughts about my self whilst I was hearing; and also at night, when mamma talk'd over the sermon to me, and put me upon applying it to my self.

Phil. Well, and which of the two sorts did you think you must count your self among?

My. Truly I saw reason enough to conclude that I had not hearkned to the voice of *Christ*, nor accepted of him and the salvation he offers. But, alas! I am so careless that I have not had a thought about it to day.

Phil. But, *Myra*, don't you think it a sad thing that you shou'd find reason to draw such a conclusion against your self, and yet be unconcern'd about it, tho' you had the dreadful consequences of hardening the heart against the calls of *Christ* set before you in so awful a manner?

My. 'Tis very true; but you who are more grave and solid, can't think how difficult 'tis for me to fix my mind on any thing long together.

Phil. Yes I can; for I was as thoughtless as you can be, and found it as hard to take off my mind from those trifling amusements that take up childrens time and thoughts. But when it pleased God to convince me of the value of my immortal soul, and the absolute necessity there was of my applying to *Christ* for salvation in that way the gospel proposes, if I wou'd escape the wrath to come; then, I say, I soon found my thoughts begin to fix on these important subjects: and so will your's if
once

once you come to a full conviction of these things. Do you think a person that has been condemn'd to die, can have long out of his mind the sentence he heard read? No more will you be able to throw out of your thoughts those threatnings that are in the word of God against the sinner, till you come to some good hope that you have obtain'd a pardon.

My. Dear *Phillis*, I am convinc'd my condition is very sad; but what shall I do?

Phil. You were told yesterday what 'tis to hear *Christ's* voice, and to accept of his salvation; you may turn those particulars into directions.

My. I don't remember them, but I can get my mamma to tell me them again.

Phil. Pray do, and above all, be very earnest in your prayers to God that he will carry on convictions to conversion.

DIALOGUE XV.

Between the same, on Incouragement received in Hearing.

My. My dear *Phillis*, I am exceeding glad to see you.

Phi. I came as soon as I cou'd, because I long to know whether those convictions you was under when I left you had any farther influence on you.

My. I hope they have. I have frequently

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reflected on what then past, and got my mamma to tell me those heads, which I wrote down. But I have had many discouraging fears; and what hath greatly added to the concern I was under, was the news we had this morning of the death of Master——who you know is just about my age.

Phil. That is indeed a loud call to you, and all of us young ones, to prepare for death without delay. 'Tis very awful to think, that he who was so well, as to be at play about the house last night, shou'd before this morning light be call'd into the eternal world. Here is enough indeed to quicken you to diligence, but nothing to drive you to despair; you ought rather with thankfulness and praise to adore the divine goodness and mercy in sparing you, and giving you time and space for repentance, and the encouraging promises made to every repenting, returning sinner, we have had fully laid before us this afternoon.

My. So we have, and that is what I was going to tell you. I can't but admire the goodness of God in sending me so suitable a word. Methought 'twas as if Mr.——had known all that had past in my mind, and preach'd the sermon on purpose for me. That when I was under such distressing fears lest *Christ* should refuse to receive me into his favour, I shou'd as it were hear him say to me, *I love them that love me, and those that seek me early shall find me.* The comfort I received from this discourse, and the pleasure that it fill'd my mind with, to hope that I shou'd be enabled

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bled so to seek *Christ* in my tender years, as to find him, and be partaker of his grace and love, is too great for me to express.

Phil. I am rejoiced to find you have obtain'd so much satisfaction in your own mind, and I hope God will perfect what he has begun in you; and grant you grace to devote your self intirely to him, and also to persevere in his ways.

My. God grant I may. I am sensible I have a deceitful heart within, and there's a tempting devil, and an insnaring world without, all which will try to draw me off from God and my duty. But under the discouragements such thoughts have occasioned me, since I came home, that place came with weight on my mind, *My grace is sufficient for thee, my strength is made perfect in weakness*; and thus strengthened, I may perform the hardest duties, and bear the heaviest affliction. O *Phillis*, there is so much difference between the temper of my mind now, and what it has been for some days, that I seem as if I was in another world. I feel within my breast a joy which I never felt before.

Phil. No, *Myra*, the joys that flow from religion can only be felt by those whose hearts are chang'd by the grace of God. This is a joy that the stranger intermeddles not with, knows nothing of, a joy vastly exceeding that pleasure which arises from any of our youthful recreations; and may you, my dear *Myra*, increase in this and every other grace, till you

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are made meet for the world of endless and unmixed joy.

DIALOGUE XVI.

Between Miss Eliza and Miss Maria, two Sisters.

Ma. Pray, *Eliza*, sit down a little, for I want to have some talk with you.

Eli. That I will willingly, for my mamma is so engaged in company, that she won't want us yet; what is it you have got to tell me?

Ma. I believe your cou'd not but perceive the concern I was under at Miss ——'s death, for I had a great kindness for her; and as we were much of an age, you know she was a very suitable companion for me. But the concern for her death, has been, since the night she was buried, chang'd into the greatest fear and perplexity about my self. You remember what discourse you and I had that evening, don't you?

Eli. Yes, somewhat of it. I remember I took occasion from this instance of mortality, to remind you of the uncertainty of life; and observed that the voice of every such providence to us is, *Be ye also ready.*

Ma. You did so, and also told me that we ought to put the question to our selves, *Am I ready to die?* that I might have been taken, and she left to have held up the pall at my funeral, as I have done at her's; that it was
not

not improper to inquire what my condition wou'd have been had that been the case; and as we knew not which of us should be call'd next, we ought not to rest satisfied till we had ground to hope we were prepar'd for this great and awful change.

Eli. I remember this now, and that you was much griev'd for the loss of your companion; but I could not perceive by any thing I cou'd get out of you, that the thoughts of your own death, or a future state, had made any deep impressiion on your mind.

Ma. Not much indeed, till your seasonable advice put me upon serious reflection. I got by myself, and endeavour'd to search my own heart, and consider my ways; and upon a strict inquiry, saw too much ground to fear that I was a stranger to that repentance which is unto life, and that faith which works by love, and purifies the heart; that all my religion consisted in keeping from the grosser acts of sin, and attending on publick and family worship, and sometimes secret prayer. But that all this was owing to the religious education we have had, and not from any real delight I found in duty, or any desire herein to testify my obedience to God. The various conflicts I felt in my own mind, the temptations I had to stifle these convictions, as I have before done, I cannot tell you; but particularly was I assaulted with this temptation, that it was time enough for me to think on religion some years hence.

Eli.

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Eli. The instance of mortality so lately before your eyes, and I suppose not out of your thoughts, was a sufficient argument to repel the force of such a temptation.

Ma. That's true, one might well think so; but, alas! I know not whether I shou'd not have been carried away by it, had it not pleas'd God to lay his hand upon me, which much alarm'd me again, and I was under the utmost concern lest I should be taken away before I had made effectual provision for the happiness of my immortal soul.

Eli. Well, *Maria*, I think you heard a very suitable discourse to day.

Ma. I did so; and I can't but admire the hand of God in it, that I should be so desirous to go, notwithstanding the disorder I was under (which you know made mamma loth to have me go) for it was a season which I trust will never be forgot by me.

Eli. I was very glad you went, and thought the discourse peculiarly suitable to you, as it was your birth-day. But now I know what had past in your mind before, it appears to have been much more so. It was a most encouraging sermon to young ones.

Ma. When Mr. ——— nam'd the text, *Wilt thou not from this time cry unto me, my father, thou art the guide of my youth*, methought every word seem'd directed to me in particular; and it was with eagerness and delight I attended both to the opening and applying of them. This afternoon I have been some time retir'd, reflecting on what I had heard,

heard, and applying it to my self after the following manner. I am now twelve years old, shall I not then from this time, this remarkable day, take God for my father, since he is graciously pleas'd to offer to adopt me for his child. He will abundantly make up the loss of my earthly father; he will be as ready and more able to be the guide of my youth, if I commit my self to his conduct. These and such like reflections were followed by a full resolution, to delay no longer the important affair; and I trust I have now with my whole heart given up my self to God in *Christ*, put my self under the conduct of his word and Spirit, and enter'd into covenant, to be from this day his obedient child; and he has been pleas'd to testify his acceptance of the solemn surrender I have made of my self to him, by the peace and joy I have felt in my own breast, which I long'd to let you know, being very sensible of the greatness of your love for me, and the concern you have shown for my welfare, especially what relates to my everlasting happiness.

Eli. Dear *Myra*, this news rejoiceth my heart, now I trust my wishes and prayers for you will be fully answered; now I with a new pleasure look upon you, as related to me not only in the bonds of nature but grace; now I have one to converse with on religious subjects, which I had not before, having no body I cou'd be free with. I hope now (my dear) we shall spend many pleasant hours together,
in

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in such conversation as shall be most for our mutual comfort and edification.

Ma. Pray let us get by our selves as often as we can, for I shall be glad of your Assistance to confirm and strengthen me in the ways of God.

F I N I S.



